

THE CHRISTIAN CENTURY

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Number 50

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Gary Schools**

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CHICAGO



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DISCIPLES PUBLICATION SOCIETY
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII

DECEMBER 16, 1915

Number 50

The Road To Bethlehem

IN THE little town that stands on a hillside six miles south of Jerusalem there is a rocky grotto, above which is built perhaps the oldest church structure in Christendom. It is the Church of the Nativity at Bethlehem.

In the grotto below there are innumerable lighted candles and other costly gifts, and around the disk of a silver star which is set into the floor of this crypt there are the Latin words which mean, "Here was born of the Virgin Mary, Jesus Christ."

To that place there went on the night of his birth a company of shepherds, marveling at a song they had heard and a vision they had seen. They had been told that in the City of David there was born that night a Savior, who was Christ the Lord. And when they saw the little child in the manger-cradle, wrapped in the swaddling bands which spoke of the simple human devotion of his mother, they bowed in reverence at the sight.

Along the road to Bethlehem there came a few days later a company of wise men from the east. Students they were of scattered fragments of Hebrew prophecy dispersed through the regions in which Jewish exiles had made their home. The wise men sought One who was to be called the "King of the Jews," and whose star they had seen in the east. Confucius believed that in the west the true prophet was to arise. Guatama had insisted that the path of wisdom was to be pursued by a later Sage. And Zoroaster had hoped that fresh light might arise upon the pathway of the soul. Had these dreams come true in the rising of the star that stood above the hamlet on the hill?

Along that road to Bethlehem there traveled a pious woman from Rome searching out the sacred cities of Palestine. The mother of Constantine the Great, she was able to command both leisure and fortune in the great adventure. At Jerusalem her workmen had dug around the spot where tradition asserted that Jesus had made his last great sacrifice, and her zeal was rewarded, according to tradition, by the discovery of the true cross deep in the earth. She took the road to Bethlehem to complete there her devotions and to lay the foundations of a church on which successive centuries and rulers have builded in honor of the King.

Along that road to Bethlehem there journeyed the greatest scholar of the early church. Deeply impressed by the simple majesty of the place, he took up his abode in a grotto only a short distance from the holy cave, and there spent thirty years preparing for the world that great ver-

sion of the Holy Scriptures which has made the name of St. Jerome a precious possession of the universal Church.

Along that road in those early centuries there passed a host of pilgrims. Out of every land beyond the sea they hurried, dressed in pilgrim's garb, girt with ropes of penitence, and bearing scrip and palmer's staff, the symbols of their task. At every holy site they tarried. Over every sacred spot they prayed. But when they came to Bethlehem they felt that the supreme moment in all their self-mortifying journey had been reached. There with fasting and with tears they visited the sacred grotto. They touched with reverence the spot which tradition has validated as the birthplace of the Lord, and there they lifted their eyes to behold the unutterable glory of the Divine Presence, the reward of all their toil.

♦ ♦

Along that road to Bethlehem there still go innumerable travelers, some careless and cynical, bent upon the new sensation of seeing one of the oldest of the shrines of earth; some world-weary and jaded, hoping to find some mystery of happiness and renewal in the sacred place; some questioning, yet hopeful, like Pierre Loti, that their doubts may be swept away in some convulsion of divine emotion.

There go the leisurely travelers who drive down from Jerusalem in the morning and return at night. There go the Russian pilgrims, sore of foot but brave in heart, who have tramped the long intolerable ways since their first landing on the holy soil. And along that road there go the long caravans with soft-footed camels bearing merchandise, threading their way through the streets where David played, where Mary bore her infant, and where Crusader and Saracen fought for supremacy.

After all these centuries since Rachel died on that same road, "when there was but a little way to go to Bethlehem," the multitudes of earth have journeyed seeking him of whom the prophet dreamed when he named Bethlehem-Ephratha as the birthplace of the coming king. Still above the hill of Bethlehem in spite of wars and tumults near and far, there hover the influences that are working out a changing and holier world. And still on quiet and starry nights it is possible to imagine the scene of the Nativity, and hear again the angel voices proclaim their song of "Peace on Earth, Good Will to Men."

H. L. W.

A Ballad of Bethlehem Steel

(See editorial on "The Wages of War," page 8.)

A FORT is taken, the papers say,
Five thousand dead in the murderous deal.
A victory? No, just another grim day.
But—up to five hundred goes Bethlehem Steel.

A whisper, a rumor, one knows not where—
A sigh, a prayer from a torn heart rent—
A murmur of Peace on the death-laden air—
But—Bethlehem Steel drops thirty per cent.

"We'll fight to the death," the diplomats cry.
"We'll fight to the death," sigh the weary men.

As the battle roars to the shuddering sky—
And—Bethlehem Steel has a rise of ten.

What matters the loss of a million men?
What matters the waste of blossoming lands?
The children's cry or the women's pain?
If—Bethlehem Steel at six hundred stands?

And so we must join in the slaughter-mill,
We must arm ourselves for a senseless hate,
We must waste our youths in the murder drill—
That Bethlehem Steel may hold its state.

—The Public.

Interviewing Superintendent Wirt of Gary, Indiana

BY FLORENCE PATTON

A DAY in the Gary schools and a half hour with William A. Wirt, educational wizard, was my privilege recently. The day began at 8 and ended at 5, the regular school period of a Gary child. I came away filled with an almost reverent admiration for this quiet, simple man of accomplishment. I could understand why his revolution of Gary schools had urged his name for superintendent of Chicago schools to succeed Mrs. Ella Flagg Young, and why New York City begged his advice to the tune of \$10,000 recently.

I feel also that Gary will have to tussle to hold him against the tugging pleas from other cities. If nobody minds, I'd like to hold my thumbs for his Chicago advent some ripe time.

Often, looking back to school days, I have wondered why my pet aversion was the recurrent person who told me that "these are your happiest days, dear; your school days."

MAKING SCHOOL HOMELIKE.

I wasn't what could be called a vicious child, but that person used to fill me with horrid impulses; black hand stuff, you know. And it wasn't until I came to the Emerson School at Gary that the veil fell away and I knew why I knew that she was all wrong when she said it.

I had never known why I knew before. Standing in the warm family atmosphere of this model place, I knew that I had hated the stereotyped school day; the stiff standing shoulder to shoulder in line to march to class, the everlasting sameness of that morning assembly; the clang of the bell; the depression of that watch upon whispering.

I always did have so much to say to Mary or Sadie or Rose—the "sit up, children, straight" (it was so comfy to lounge a bit—I could think better,) and all the rest of it that still endures and irks a child unmercifully.

How can the grade teacher, with her smattering information, expect to compete in interesting a child with the tutor who, through specializing, is thorough, introspective, intuitive and resourceful?

It came over me so suddenly, so refreshingly on the trip, that I confess I was rattled when Mr. Wirt said he was ready for a talk.

"What is it? What is it about this place that fits one like a rocking chair made to order?" I wanted to know.

And the quiet answer came pat: "It's the family spirit."

A PLAIN, DIRECT MAN.

Mr. Wirt's office is on the main floor. He is the quiet strength that is all pervading, and yet keeps its source well hidden in the background. He seems to be more of an observer than the brain back of the whole splendid mechanism.

I thanked my stars upon first meeting him that he wasn't the foggy-fossil type. And I caught myself wondering why, when I had seen the big bulwark he has made, I should be silly enough to expect its creator to be the pale-eyed student type with absent-minded handshake for me.

Mr. Wirt is the plain man type, direct, brief, but not distant. There's a shadowy

sweet smile that breaks through the square set of his features as he talks of his work, that is good to see. I caught myself watching for it, resting my eyes on it. It came as he talked in that peculiarly impersonal way of his schools. It was as though he was smiling upon a pet. Which is in all probability how he feels toward the Gary school system, for it is his, his very own, his own mental achievement.

Mr. Wirt is as economical a conversationalist as he is a systematist. As an admirer has said of him, "he doesn't expand or glorify one cent." He clipped through the short interview like a highly



Superintendent William A. Wirt.

intelligent machine, leaving me comprehensive—and dismissed. I never felt quite so dismissed before and yet not one whit offended.

Think of such a man!

Now, as to his school. I mentioned the long period from 8 until 5 o'clock. Let nobody imagine there are overworked children in the Gary schools.

Primarily, the extra two hours from 3 to 5 are meant to keep the boy and girl from the street. It is a crime, according to Mr. Wirt, to let those two hours be wasted, when they can be put in with interesting play in the school.

For there is no "work" in the Gary schools. It is all play—meant to be so. And by the appearance of the children you know this to be so.

The Emerson school, like the bigger Froebel school, accommodates the high school pupils, the grade children and the kindergartners, all at the same time. Again it is the family idea. The younger ones have constantly before them the example of the older children.

For instance, a kindergarten room may be placed next to the botany room or the physics laboratory. How the big eyes stare into those more dignified quarters! How the little imaginations plan to reach there some day! And I saw a high school pupil racing along a corridor with a little tad in tow when classes changed.

NO SET RULES.

As to changing, there is no set order, nor rule, no stiff lining up. In class and out pupils are not subjected to the con-

stant "Sh!" admonishment. The teacher is more like the mother of the flock or the big sister, and down in the shops the boys appear to be working with father. It is just because there are no set, prison-like rules that there are no noise and no disorder.

And some group is playing all of the time. There are about five acres of playground about the school and a wading pool and garden for the spring and summer. And the auditorium, gymnasiums and swimming pool are seldom empty. Some group is always playing. When one or three groups return for arithmetic or drawing another group goes out to romp or to music in the auditorium or down to the city market. And things are so arranged that, if the parents of a child so desire, a play hour may be put in at the family church for religious instruction. The churches have co-operated with Mr. Wirt in this.

PUPILS PAID FOR WORK.

Peeping into the classrooms, I saw arithmetic pupils sitting about as they pleased, whispering if they choose, handling objects freely. In the shops, in most cases presided over by a union man, by the way, nobody appeared to be instructed by the instructor alone. A boy appeared to be learning forge work, for instance, as much from consulting with a more advanced student as from the teacher.

In a drawing class seventh graders were lined up at easels with fourth graders, and one high school boy was working there with charcoal. This whole room, by the way, had been painted by the painting boys, had been stenciled and filled in by others; a window that offended by its stark oblong had been changed to stained glass, and its casing was made in the shops.

At the Froebel School, by the way, all the tables and chairs, the cupboards and cases were made by the boys. A boy working in the shops gets his time card and is paid sixty cents an hour. At the end of the week he is given a check, which he deposits in the school bank, and when he has saved \$80 he has made a credit toward graduation.

I went into the bank, which is run by the pupils, and one of the clerks, a boy of about sixteen, showed me about. He had all the aloof dignity of the teller. He unbent a bit to tell me things, but when I inadvertently wondered whether I could borrow \$10 or \$15 he froze again. I could monkey in the zoology class, it appeared, but not in the bank.

By the way, there is a real zoo at the school; the tenderer members are inside and the tougher ones outside. Cy De Vry has sent them a pair of hawks, and there are foxes and coyotes and hens and pheasants and ground hogs and there was a bear. But he was sickened and was sent away.

None of the animals show the slightest animosity toward the children. Both pupils and animals have been trained to understanding of each other. The boys may go into the foxes' cage and pet them and the coyotes yowl jealously.

"We teach no sex hygiene here," said the zoology teacher, "but in our classes

the approaching motherhood of a guinea pig and the birth of baby rabbits and so forth are taken quite as a matter of course."

BECOME CHILDREN'S PETS.

I'd like to have lingered in the zoo, the inner one particularly, where I became an interested pupil myself. The teacher has a skunk there, deodorized, and in process of taming. She claims that skunks are fast displacing the Angora cat as a pet, and those who have tried them say they are more playful than kittens.

Jim and Jack are there, as well, a couple of crows, who have grown up in the school, play outdoors all year until the cold sets in, and never fly away. A sad-eyed Maltese kitten is there too. She wandered in and has to be imprisoned to keep her out of the cafeteria down stairs. Somebody is finding a home for her.

It is the ambition of E. A. Spaulding, principal of the school, to interest the park board in establishing similar zoos in connection with every school. For adjacent to each Gary school is a park.

Every teacher in the Gary schools is a specialist. Classes visit her room for what she can particularly give them. Thus their interest is stimulated by the expression of a mind skilled in one spe-

cial subject, instead of dulled by the smattering cut-and-driedness of the grade teacher's imperfect equipment.

The libraries of the Emerson and Froebel Schools are branches of the city public institution. Louis J. Bailey, librarian, has supplied them with books.

The question of lighting reminds me of the evening classes. It is estimated that some 10,000 persons are instructed daily in Gary, for the schools are open to men and women until 9 at night, for any line of work they choose to follow. In the art craft room I saw some of the silver work of a woman who intends making use of the teaching for a livelihood.

This interest of the parents is one of the particularly wise points in the administration of Mr. Wirt. In a mill city like Gary is the children frequently are taken out of school at fourteen and put to work.

PARENTS ALSO ATTEND.

Getting the parents to come to school is stimulating their interest in keeping the children there. And as far as the children's volition is concerned, they are not dashing for the school exit, by any means.

The Emerson school has about 800 pupils. With its careful scattering of class work and playtime, it could accommodate many more. The Froebel has 1,900 pupils and

more than that at night. I saw a girl in the cobbler's shop there, mending her shoe under the amused eyes of the instructor.

"She wanted to know how," said the cobbler teacher, "and so I let her. Lots of the girls come to class here."

"But we don't take up plumbing," laughed the child, driving in the last tack on the patch. "That's about the only thing we don't do."

Which is true. The girls even take up printing and what time they and the boys serve is taken off when they enter upon an apprenticeship.

I went to the Jefferson School, too, the first school put up by the steel mills people when they essayed the sand waste and named it Gary.

Mr. Wirt speedily made an attic into a gymnasium, put in his special teachers and equipped his play ground, and, barring the elderly aspect of the place, it is as model as any.

For the model of the Gary schools consists of opportunity, extravagant opportunity for work and play, work made into play. And the running costs no more than in any other city, proportionately, while the "attractions" are far ahead in number and in the method in which they are presented. And they are presented all the year round, by the by.

Yes, I should like to hold my thumbs for Chicago.

Two Christmas Messages

CHRISTMAS CHEER.

By E. L. Powell.

No season could be more suggestive or more inspirational than Christmas. It is the one day when even the most frozen selfishness must thaw. The atmosphere is so sunlike in its warmth and generosity that no Scrooge can breathe it without the recognition of opportunity and privilege. Who can be mean in the presence of innocent childhood? God comes down in the little child on Christmas Day and invites a weary and sinful and selfish world to behold his divine beauty and to be wooed by it out of grudgingness into generosity, out of irritability into gladness, out of self into service. As though written across the face of the sky we may read this invitation of Christmas time.

God seems to say to man, "Let us go together into the grim city and make its tenements to shine and its noisome places to become, for a little while at least, sweet and fragrant. Let us bring Good Tidings of Great Joy to the little ones who never hear the song of bird or see the green grass from year to year. Let us place the babe of Bethlehem on a throne of recognition so high and so radiant that good cheer and happiness shall radiate therefrom to Israel and here."

In a word, the great God invites us to cooperate with him in making everybody glad. We must acknowledge this spirit of Christmas time if it shall be to us anything more than a selfish holiday observed in our family circle and bringing no benediction of the divine gospel. The

magic of Christmas consists in giving "beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness."

Santa Claus must take God as his partner and then our Christmas shopping will be done to the accompaniment of a song and our Christmas gifts will put to flight all enemies of the soul. In Christmas giving are we not thinking God's thoughts after him, and repeating in miniature fashion the mighty example brought before us in the immortal words "God so loved the world that he gave his only begotten son?"

If we shall find happiness let us search for some Zebulun or Naphtali and have it said, "They that sat in darkness saw a great light." Wonderful is the transformation wrought by simple kindness!

CHRISTMAS EVE.

By Burriss A. Jenkins.

The same stars are shining tonight that some nineteen hundred and fifteen years ago over the rough and jagged hills of Judea. Shepherds are among these hills as their fathers were. Each the same scars bent under the black clouds now as then, much the same thoughts come and go under the black clouds; similar hopes and fears are theirs. And, as the "inverted bowl" of the sky—the domy, spangled bowl—passes in its great curve, round the world and first and last shades all the circle, the same sort of hearts and minds, the same hopes and

lopes and fears fill all the night. As the power of the Caesars then

poised the sword above the heads of the peoples, as the yoke of the mighty then rested on the necks of the weak, as the babes of Bethlehem bled and Rachels mourned, so now the sword, the yoke, the blood and the wailing Rachels are under these stars. Peace has not yet come nor good will to men. How long, O Lord, how long!

Even in our peaceful land, where the birthday of our Prince will very soon dawn on so many who are happy, the heel of the strong is still on the neck of the weak; babes like those of Bethlehem are systematically though gradually slain amid the dust and smoke of factories; men and women to whom the great gift of life is as much a boon as ever it has been, die more numerous than on European battle fields, from preventable disease; great cities that should be cities of brotherly love are centers of corruption, exploitation, and the tyranny and bribery and injustice of vested interests.

Did the shepherds ever hear that song at all? Was there ever a star of special magnitude that came over the place where the Prince and liberator was born?

"Why are ye anxious?" "O, ye of little faith!" There have been wars before, there has been oppression before, there is preventable disease always, the pain ye have always with you. These are the darknesses through which the stars of Christmas are shining. These summon us to the task of a man! We hear the high call and the angel song! We gather our shepherds' cloaks around us, we draw our girdles a bit closer, we plunge through the night—the night lighted by the promise of His Star! We go to seek the manger where the young Christ lies!

And look! In the East! The dawn! It is coming! It is Christmas Day!

Kansas City, Mo.



Listening To God

A SERMON BY L. O. BRICKER

NEVER was there a wider interest in religion than today, nor a more wistful and pathetic longing to know and experience the great spiritual realities. We want to know God for ourselves. For years men and women have read and heard about him, addressed their prayers to him; and now they desire a living, personal contact with him. They want to feel his presence, hear his voice, and establish a personal relation and communion with him. The world is weary of a religion of doctrines and theologies, of sermons and services that cannot give a consciousness of immediate and personal contact with the reality and presence and power of God. The soul of man is thirsting today for God, for the living God.

A THIRST FOR GOD.

This thirst for God, this desire to know him intimately and personally for ourselves, this insistent longing for a more living and vital relation to God has caused us to re-examine the methods of approach to God as those methods are described on the pages of the Bible. And when we do give thought and study to these great words, descriptive of the method of approach to God, and of the way of finding and knowing God for ourselves, we see at once that for the most part we have neglected and ignored the God-appointed way; and the rediscovery of it comes upon us almost with the force of a new revelation.

Listen while I call to mind some of the things that are written in this book: "My soul, be thou silent unto God; from him cometh my salvation." "Keep thou silence at the presence of the Lord God." "The Lord is in his holy temple; let all the earth keep silence before him." "Be still and know that I am God." "Be still before God, and wait patiently for him." "There shall be silence before thee, and praise, O, God in Zion. O thou that hearest prayer, unto thee shall all flesh come." "There was silence, and I heard a voice." "I will incline mine ear. I will hear what God the Lord will speak." "Incline your ear and come unto me; hear, and your soul shall live."

These passages of scripture, and others like them, set forth the art of listening to God; and the science of knowing God for ourselves. Let us collect the passages into three sections, thus: "Be still." "Keep silence." "Incline your ear."

First: Ps. 37:7: Be still before God, and wait patiently for him. Ps. 46:40: "Be still and know that I am God." To know God is the highest and holiest quest of the soul. To know God is the sum of human wisdom and knowledge. "Let not the wise man glory in his wisdom; let not the rich man glory in his riches; let not the mighty man glory in his might; but let him that glorieth, glory rather in this, that he understandeth and knoweth God."

A DISTINCTION NOTED.

There is a vast difference between knowing about God, and knowing God. Some months ago we had a distinguished guest at a meeting of a club in the city, of which I happen to be a member, viz: Dr. Hugh Black the famous Scotch preacher. The essayist of the evening

read a paper on Gladstone; and then, according to our custom, each member present was called upon to express himself and enter into a discussion of the paper. We discovered that we knew a great deal about Mr. Gladstone, and the members consumed a great deal of time in recalling and contributing the many things they all knew about that great man. At last, Dr. Black was called upon for some remarks. His opening sentence hushed and shamed us all. He said that he had known Mr. Gladstone personally and intimately through many years; and then, out of his personal knowledge and first hand experience, he revealed that great soul to us. What was all our babble of the things we knew about Mr.



Rev. L. O. Bricker, Atlanta, Ga.

Gladstone, to the knowledge of the man who knew him personally and intimately?

There was a saying oft upon the lips of Paul—"That I may know him!" What, Paul, do you not know him? After all these years of service and fellowship, do you not know him? And Paul replies, I know him in part, and I love what I know; but I do not yet know him as he is to be known. "O the depth of the riches of the knowledge of Jesus Christ." "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord."

WHAT KNOWING GOD IS.

Said Jesus: "This is life eternal, to know thee the only true God; and Jesus Christ, whom thou hast sent." How shall we know him, then? "Be still, and know that I am God." This knowledge of God is a matter of personal experience. It can come to us only when we are in a still, quiet, receptive mood.

If you are making ready to receive into your house a distinguished and honored guest, whom you have never seen, all that you have read or heard about him will help you in your preparations to receive him; and in the midst of these preparations there will be much dust and bustle and confusion; and it would embarrass both you and your guest if he should arrive in the midst of your preparations. But as the hour of his arrival draws near, with your preparations all complete, you sit down with folded hands and are still and quiet so that you may

compose your mind and spirit into a receptive mood. And so, when you are making ready for that high and holy hour of receiving God into the house of your life, all that you know about him, all that you have heard and read about him will aid you in making ready, in sweeping the chambers of your soul, and in lighting the lamps in the holy of holies of your spirit; every obedience you have rendered him, every service and sacrifice, and every prayer you have prayed to him will contribute mightily. But in the end there must be the quiet expectancy, the receptive mood, the still waiting. He knows when you are ready. He cannot and will not come until you are very still. "Be still before God; wait patiently for him." When you are ready, he will come.

"BE SILENT."

In the next place, "Be silent." This part of the method of approach to God applies particularly to the service of worship. It begins with: "The Lord is in his holy temple; let all the earth keep silence before him." Silence must always be the prelude to speech. We cannot praise God, nor think of him, nor pray to him, until we have hushed our lips to silence, have banished intruding thoughts, and have stilled our spirits into silence. Once in the house of God, we should command our souls, as did the saints of old: "My soul, be thou silent unto God. From him cometh my salvation."

We are here to listen to God; to receive from God the gifts that are essential to our present salvation of body, mind and spirit; to lift up our hearts in silent, wordless prayer and communion. But this is not all. Listen: "There shall be silence before thee, and praise, O God in Zion. O thou that hearest prayer, unto thee shall all flesh come." I am glad for that word, "and praise." The heart that has found God in the sacred silence would burst with its precious load if it could not pour itself out in praise. When we know that God is listening to and hearing our prayer, who could keep from praying? O, thou that hearest prayer, unto thee shall all flesh come."

We cannot be sufficiently thankful that our divinely given order of worship holds at the heart of it, in the most sacred and hallowed period of it—when the Table of the Lord is uncovered and the emblems of his love and death, the symbols of his life and presence are before us,—that it holds for us then a time of silence, when all the blessings of the soul's silence before God, and the divine way of approach into the presence of the living Christ, are open to us. Brethren, we ought to be the most deeply spiritual and religious people on the earth; for no other people have such an order of worship as we have. On every Lord's day it ought to bring us all into the presence, the conscious presence, of the living Christ.

THE LISTENING ATTITUDE.

And lastly, "Incline your ear." Here in this sacred silence and still waiting is our opportunity to "incline our ear and hear what the Lord, our God will speak." And here we may obey the voice that calls us: "Ho, everyone that thirsteth, come ye to the waters. Incline your ear and come unto me; hear, and your soul

shall live." For after all, the supreme privilege of our religion is not praying to God, it is listening to God. We do not find the deep truths of life, they find us. The supreme facts are not told to us by men, they are whispered to us by God. "Blessed are thou, Simon," said Jesus to Peter, on his discovery of the greatest thing ever revealed to men, "Flesh and blood hath not revealed this unto thee, but my Father in heaven." Our part is to incline the ear, open the heart and listen. This listening attitude is the preparation for all true worship

and all true activity, and the condition of all spiritual growth. We become by attending, by inclining ear and heart, and by being open to the great formative influences.

You remember Wordsworth's lines, of how the influence of the art of listening to nature, enters into the maiden's heart and leaves its sweet mark upon her features:

"She shall lean her ear
In many a place,
Where rivulets dance their waryward
round;

And beauty, born of murmuring sound
Shall pass into her face."

"Beholding his image," says the Apostle, "we are changed from glory to glory." Let us cultivate the art of listening to God. As we go about our duties, let us get into the habit of looking up, of lifting our hearts and listening and communing; then we shall be able to take hold of our tasks with firmer grasp and with sweeter spirits. "Incline your ear, and come unto me; hear, and your soul shall live."

Man's Dreams Will Yet Come True

BY BRAND WHITLOCK

The return of Ambassador Brand Whitlock from Belgium to America, after over a year of strenuous toil in caring for the distressed of that country and looking after the interests there of the United States, has called forth much favorable comment concerning his work. The following "dream" of his is reprinted from a 1914 issue of *The Christian Century*.

NOTWITHSTANDING all the ignorance and all the woe in the world tonight, never before has there been such widespread opportunity for enlightenment, never such widespread comfort, never so much kindness, so much pity for animals, for children, and, above all, never have women been shown such consideration. It needs no very powerful imagination, peering into the shadowy background of human history, to appreciate the tremendous implication of this fact. Indeed, the great feminist movement of our time, a movement which in the histories of mankind centuries hence will be given the sectional mark of the beginning of a new age, is in itself the proof of a great advance, in which the ballot will be the very least important of all the liberties to be won.

With all the complications of this vast and confusing interplay of the forces of this age, the city is inextricably bound

by its awful responsibility for so much that is bad, for so much that is good, in our time. And in the cities, now as always, the struggle for liberty will go on. The old leaders will pass, and the new will pass, and pass swiftly, for they are quickly consumed in the stress and heat of the passionate and savage struggle. To them must ever come the fatigue of long drawn opposition, of the repeated and unavailing assaults on the cold, solid and impregnable walls of institutions. In this fatigue they may grow conservative after a while, and they should pray to be spared the gequiescence of the middle years, the base capitulation of age.

TOWARD THE LIGHT.

But always the people remain, pressing onward in a great stream up the slopes, and always somehow toward the light. For the great dream beckons, leads them on, the dream of social harmony al-

ways prefigured in human thought as the city. This radiant vision of the city is the oldest dream in the world. All literature is saturated with it. It has been the ideal of human achievement since the day when the men on the plains of Shinar sought to build a city whose towers should reach unto heaven. It was the angelic vision of the mystic on Patmos, the city descending out of heaven and lying foursquare, the city where there was to be no more sorrow nor crying. It has been the goal of civilization down to this hour of the night, when, however vaguely and dimly, the ideal stirs the thousands in this feverish town going about their strange and various businesses, pleasures, devotions, sacrifices, sins. It has been the everlasting dream of humanity. And humanity will continue to struggle for it, to struggle toward it. And some day, somewhere, to the sons of men the dream will come true.

The Three Duties of Civilization

BY DAVID STARR JORDAN

THERE are three duties before the civilized world today more important and more pressing than any other. These are, first, to keep the United States out of this war, this hideous "brawl in the dark," and to hold it steadily on the basis of law. To be neutral is to be law-abiding, while nations at war, whatever the merits of the original cause, are lawless and insane.

The second duty is to stop the killing whenever we can. The nations are bleeding to death. The curse of victory can come to none of them, while the curse of defeat is already on them all. It is not clear how we can stop the killing, but the call of duty to America is to leave no stone unturned in the hope to accomplish this result.

The final duty of all good men is to

unite to see that, whatever the result, the catastrophe cannot happen again. To this end all students have agreed on the main feature—the end of preparedness for war; the limitation of control by autocracies and aristocracies of the means declaring war; the limitation of exploitation; the curbing of empire; the freedom of the seas; the abolition of rights of conquest and of indemnities; the opening of the channels of trade, leaving none as private property of king or nation. Some or all of these must come in time.

Meanwhile the armaments of Europe will be limited by their people's abject poverty, and the placing of moderate obstacles in the way of declarations of war would give the peace-loving world the time to impose its certain veto.

The next fifty years will mark the most intense struggle in Europe—bloodless, we hope—since the Reformation. It will appear as a conflict for supremacy between force and law, between militarism and civilism. At bottom it is, however, the age-long strife between privilege and freedom, between tradition, inheritance, and divine right, and the still older and more divine right of manhood to be free.

As to the final issue there can be no doubt. God is not mocked forever. But in the present issue freedom has need of all its friends. Its Pymys and Hampdens, its Washingtons and Franklins, are not wanted on the field of battle, but in the larger and intenser conflict waged with the freeman's weapon—the ballot, not the sword.

A PRAYER

Thou, O my Father, knowest I always delight to commune with Thee in my lone and silent heart; I am never full of Thee; I am always desiring Thee. I hunger with strong hope and affection for Thee, and I thirst for Thy grace and

Thy spirit. . . . Thou visitest me in my work, and I can lift up my desires to Thee, and Thou dost not steal my time by foolishness. I always ask in my heart, where can I find Thee?—Quoted by Ralph Waldo Emerson.



THE CHRISTIAN CENTURY

EDITORIAL

HOW MUCH PREPAREDNESS?

W E ARE all believers in preparedness. No one wishes the nation weak and defenceless, save those who are absolute followers of the Tolstoid doctrine of complete non-resistance. We believe in a police force, in fire departments, and in such other precautions as are needed for public safety.

Therefore, in a certain degree we all believe in military and naval preparation for such emergencies as are likely to arise. The only question one needs to raise is as to the degree of preparedness which is desirable, and on this point there is an anarchy of discordant opinion. Apparently no two individuals hold the same views as to what constitutes suitable national preparation.

There are those who tell us that only an enormously increased army and navy can save us from the direful perils of possible invasion. The insistent agitation in behalf of this policy is winning large numbers of people to the militarist view. A few months ago President Wilson expressed the opinion that our traditional policy of army and navy efficiency was adequate, and that he did not favor large extension of outlay for military and naval programs. Now it is apparent that he has changed his mind, either through conviction or pressure. His recent recommendations are far in excess of anything ever proposed before. Similar has been the conversion of the secretaries of war and the navy. One wonders how much the violent campaign of abuse and ridicule carried on against them has aided in bringing about this result.

The vital question, however, still remains unanswered. How much preparedness do the friends of the new movement wish? It must be remembered that men always think in terms of a sliding scale, which is constantly pushed upward as the question is agitated. In the minds of many advocates of "adequate national defense" any program thus far considered is too limited to be other than absurd. The President's scheme, which looks astonishing and portentous when viewed in the light of our history and former needs, is now pronounced ridiculously and conservative by a large party in Congress and throughout the country.

THE WAGES OF WAR

MUCH is being said in these days regarding the large profit reaped by concerns that are engaged in the manufacture of munitions and other war supplies. The current of business created by these activities is by some regarded as an indication of remaining prosperity in all lines of trade. By others it is considered only a spasm which is not likely to have any helpful effect upon business in general.

Whatever may be true as to the relations between these "war profits," as the profitable forms of business induced by the war have been named, and the permanent prosperity of the country, there is a deeper consideration which people of conscience cannot decline to face. That is the inquiry as to the ethical propriety of this war industry on the part of a peaceful and supposedly neutral nation.

If a manufacturer is convinced that the national policy of Germany is entirely wrong, and wishes to use the forces at his command to assist in the overthrow of German military power, we can understand that he has good reasons for manufacturing and selling arms to the allied nations,

provided such action is not regarded as incompatible with our national neutrality.

But we are convinced that very few Americans are in the munition business from these motives. In most cases it is purely a question of industrial and commercial opportunity. These men say they know that the business of war is evil and only evil, but somebody is going to manufacture this stuff and sell it to those who want it, and why not they?

Of course, this is exactly the plea which is made by the brewer, the saloonkeeper, the proprietor of a gambling house or the manager of a brothel. The business is bad because it helps to keep up an inhuman and unsocial situation. If the supplies were cut off, of course the evil results would have to stop. In so far as the manufacturer and dealer are promoting the work of slaughter in Europe, they are, of course, as much combatants as anyone, only they are active for the purely sordid and selfish purposes of actual gain.

Is there not ground for cynical comment on the Christmas story in the fact that the most conspicuous center of munitions manufacture in America is a town called Bethlehem? It is a far cry from that scene in the little town where the Lord was born and over which the angels sang their song of peace and good will, to the rush and noise of the munition plants where devices for expeditious destruction of human life are now being turned out in enormous quantities.

We call the attention of our readers to "The Ballad of Bethlehem Steel," which we print in another column. The peaceable and devout men and women who founded Bethlehem, Pa., had little thought that that sacred name would become grimy with the stain of a type of modern commercialism which is both sordid and barbarous.

NEW TEMPERANCE FORCES

THE FIGHT against the saloon goes on with increasing urgency and promise of ultimate success.

In this city interesting things are happening. The closing of the saloons on Sunday was thought by some people to be only a temporary bid for the approval of the temperance forces on the part of Mayor Thompson; but he has followed up the attack by drastic treatment of offenders against the closing law, and it seems probable that he proposes to carry the measure through in spite of all saloon opposition as long as the law remains on the statute books.

The great parade organized by the wets was a striking demonstration of the forces which are opposed to temperance. No doubt there was coercion in the swelling of the ranks of that procession. None the less it was an impressive spectacle, and proved that the victory of the dry citizenship of this city will not be won without a tremendous struggle.

At the present time a most interesting and effective campaign is under way under the auspices of "The Dry Chicago Federation," for the purpose of securing some sixty-five thousand signatures to a petition requesting a vote at the spring election on the question as to whether the saloon shall be put out of business completely in Chicago.

In promoting this object a debate has been staged in many different parts of the city during the past few days. Two admirable speakers, Messrs. Hall and Summers, discuss the saloon question in an animated, humorous and con-



vincing way, and are in increasing demand before churches and other organizations.

If the temperance forces can work together, Anti-Saloon people, Dry Chicago Federationists, and Prohibitionists, the prospects are bright for success. But absolute unity of sentiment and action is essential to this end.

AN IMMEDIATE DUTY

THE able-bodied Englishman cannot go about the streets these days without having to explain at every corner why he has not enlisted.

There are other relations that bring obligations that cannot be ignored without reproach. The sense of these duties spreads from man to man and from day to day like a divine contagion.

Twenty years ago some of the noblest spirits among the Disciples became suddenly and poignantly aware that our aged and disabled ministers were being literally turned out to die, after devoting all their years, their strength and their means to the brotherhood.

At once the Board of Ministerial Relief was organized and a systematic effort commenced to bring up the arrears of the church's appreciation of its heroes. But we were, apparently, a fat-hearted people, and the progress of the movement was slow.

Four years ago a man who asked that his name be not mentioned in this connection gave us a fillip with his "Twenty Per Cent Proposition." In three years we more than doubled our offerings.

This year will bring his total gift up to \$27,325, of which \$19,000 will have gone into the permanent fund and \$8,325 into immediate payment of pensions. This bare fact asks each of us, "What have you done?"

And 7,000 churches of us, out of 8,000 that should be counted, have to answer, "Nothing."

It is bad enough when some of the members of a church persistently neglect such a vital duty. But something is radically wrong when the whole congregation goes through four years of such striking challenge as this good man has kept before us, and does nothing.

Several things have been wrong which are now being set right, and others that will be corrected in the course of time. But meanwhile the war of God against sin goes on, and men who have led the fight are in the hospital or superannuated. Neither the Church's honor nor the conditions of the "Twenty Per Cent Proposition" will wait for our "more convenient season."

There is not a church in the brotherhood that will not do something at once, if it has a chance. Nobody but the preacher can give it the chance. The Sunday before Christmas is the day.

THE FEDERAL COUNCIL OF CHURCHES

IT IS evident that one of the most useful organizations in the field of united Christian effort is the Federated Council of Churches in America. With a plan of operation that permits perfect freedom of individual action, the Council binds together in co-operative effort the churches of local districts, towns and cities.

In quiet and unobtrusive ways this nation-wide organization is promoting the best causes. Temperance, Sunday observance, religion in the home, missions in America and abroad, social service, international conciliation, and other interests are quietly and efficiently advanced by committees and commissions that are not merely formal, but actually do an important work.

In this city the Federated Council holds a quarterly meeting of the ministers of all Protestant denominations, at which matters of moment related to interdenominational effort are discussed. These meetings promote co-operation and good will. Moreover, they impress the community with the actual union sentiment already existing in the various churches, and they are prepared to bring a large amount of pressure to bear upon questions of importance in the city life.

The Federal Council of Churches is a practical clearing house for public matters which have a moral and religious aspect. It offers its good offices in many cases where no other organization is prepared to render such service. Its endorsements of calls upon public assistance in behalf of charitable organizations are increasingly demanded by public-spirited givers.

In any community the Federal Council of Churches as a perfectly voluntary association of the different religious bodies is a most valuable aid in promoting the interests of the kingdom of God.

MR. LINDSAY IN CHICAGO

IT IS a matter of satisfaction to Disciples that Mr. Vachel Lindsay has found so substantial a place in the regard of literary people. His volumes of verse are a necessity in libraries and cultured homes. In the estimation of competent critics he is one of the vital forces in present-day American poetry.

Recently he visited this city and was accorded high honor by the circle of writers present at a social function which was largely in his honor. Still more recently he read a number of his poems at the Hyde Park church to a deeply interested group of listeners.

Mr. Lindsay's poetry lies in a new field and is unique in its interpretation of various types of character. It is not dialect poetry, but it describes races and forms of human activity with an insight which is a mark of genius.

Perhaps for this reason it is not easy to read in public, save when the author himself presents it in his own unapproachable way. Then it takes on a life and persuasiveness which surprises even those who have been delighted by the printed form of the poem.

We believe that Mr. Lindsay is just beginning a career of great significance in the field of poetry. We have not always understood or appreciated him, but that is frequently the fate of gifted people. We shall watch his future offerings with anticipation of pleasure and profit.

LOVE

If you love your friend better than your friend loves you,
Do not grieve with the pain of pride!

Know yourself fortunate.

You are the happier of the two.

For it is good to be loved:

It is better to love,

It is sad to be hated:

It is sadder to hate.

Hate is a costly thing and not worth the price.

Resolve it to nothing!

You are as strong as your love is strong.

Let it take in the whole world,

Some as your heart's dearest,

Many as your brothers and sisters.

All as worthy a kind thought, a salute, and a comradely touch of the hand.

—Ethel Marjorie Knapp.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orris F. Jordan

President Wilson on the Rural Church

From His Address Before the National Conference on Church and Country Life, at Columbus, Ohio.

THESE was a time when America was characteristically rural, when practically all her strength was drawn from quiet countrysides, where life ran upon established lines and where men and women and children were familiar with each other in a long-established neighborliness; but our rural districts are not now just what they used to be and have partaken in recent years of something of the fluidity that has characterized our general life. So that we have again and again been called upon from one point of view or another to study the revitalization of the countryside. After all, the most vitalizing thing in the world is Christianity. The world has advanced, advanced in what we regard as real civilization, not by material but by spiritual means, and one nation is distinguished from another nation by its ideals, not by its possessions; by what it believes in, by what it lives by, by what it intends, by the visions which its young men dream and the achievement which its men of maturity attempt. So that each nation exalts, when it writes its poetry or writes its memoirs, the character of its people and of those who spring from the loins of its people.

THE MOST VITALIZING THING IN THE WORLD IS CHRISTIANITY

There is an old antithesis upon which I do not care to dwell, because there is not a great deal to be got from dwelling on it. Between life and doctrine there is no real antithesis. A man lives as he believes he ought to live or as he believes it is to his advantage to live. He lives upon a doctrine, upon a principle, upon an ideal—sometimes a very low principle, sometimes a very exalted principle.

I used to be told when I was a youth that some of the old casuists reduced all sin to egotism, and I have thought as I watched the career of some individuals that the analysis had some vital point to it. An egotist is a man who has got the whole perspective of life wrong. He conceives himself as the center of affairs even as affects the providence of God. He has not related himself to the great forces which dominate him with the rest of us, and therefore has set up a little kingdom all his own in which he reigns with unhonored sovereignty. So there are some men who set up the principles of individual advantage as the principle, the doctrine, of their life, and live by that and live generally a life that leads to all kinds of shipwreck. Whatever our doctrine be, our life is conformed to it.

When I think of the rural church I wonder how far the rural church is vitalizing the lives of the communities in which it exists. We have had a great deal to say recently, and it has been very profitably said, about the school as a social center, by which is meant the school-house as a social center; about making the house which in the daytime is used for the children a place which their parents may use in the evenings

and the other disengaged times for the meetings of the community, where they are privileged to come together and talk about anything that is of community interest and talk about it with the utmost freedom. Some people have been opposed to it because there are some things that they do not want talked about. Some boards of education have been opposed to it because they realized that it might not be well for the board of education to be talked about. Talk is a very dangerous thing, community comparison of views is a very dangerous thing to the men who are doing the wrong thing, but I for my part believe in making the school the social center.

But I believe that where the school-house is inadequate, and even where it is adequate, that the most vital social center should be the church itself.

LEGISLATION CANNOT SAVE SOCIETY.

The church has too much depended upon individual example. "So let your light shine before men" has been interpreted to mean "Put your individual self on a candlestick and shine." Now, the trouble is that they are a very poor candle and the light is very dim. It doesn't dispel much of the darkness for me individually to sit on top of a candlestick, but if I can lend such little contribution of spiritual force as I have to my neighbor and to my comrade and to my friend, and we can draw a circle of friends together and unite our spiritual forces, then we have something more than example—we have co-operation.

Legislation cannot save society. Legislation cannot even rectify society. The law that will work is merely the summing

up in legislative form of the moral judgment that the community has reached.

There are a great many arguments about Christianity. There are a great many things which we spiritually assert which we cannot prove, in the ordinary, scientific sense of the word "prove," but there are some things which we can show. The proof of Christianity is written in the biography of the saints. I do not mean the technical saints, those whom the church or the world have picked out to label saints, for they are not very numerous; but the people whose lives, whose individual lives, have been transformed by Christianity.

It is the only force in the world that I have ever heard of that does actually transform the life, and the proof of that transformation is to be found all over the Christian world, and is multiplied and repeated as Christianity gains fresh territory in the heathen world. Men begin suddenly to erect great spiritual standards over the little personal standards which they theretofore professed, and will walk smilingly to the stake in order that their souls may be true to themselves. There is nothing else that does that. There is something that is analogous to it, and that is patriotism. Men will go into the fire of battle and freely give their lives for something greater than themselves—their duty to their country—and there is a pretty fine analogy between patriotism and Christianity. It is the devotion of the spirit to something greater and nobler than itself.

America is great in the world, not as she is a successful government merely but as she is the successful embodiment of a great ideal or unselfish citizenship. That is what makes the world feel America draw it like a lodestone; that is the reason that the ships that cross the sea have so many hopeful eyes lifted from their humbler quarters toward the shores of the new world.

Dr. Lyman Abbott on the Future Life

Dr. Lyman Abbott was 80 years old last Saturday. When a man has attained such distinction he surely is entitled to speak for himself, especially when remarkably well qualified to do so. The following is taken from Dr. Abbott's recently published "Reminiscences," being a part of the heartening final chapter, entitled "Looking Forward."

"On the 18th of December I shall be 80 years of age. I cannot believe it. I seem to myself to be in better health than I was at 18. My interest in present problems and my hopes for my country are as great as they ever were.

"In one respect my life succeeded beyond the dreams of my youth. I have never cared for money, nor for reputation, nor for power. But I have desired friends; and it sometimes seems to me that no man ever had more friends than I have.

"I believe that death and resurrection are synonymous, that death is a dropping of the body from the spirit, that resurrection is the up-springing of the spirit from the body; and I think of my invisible friends and companions not as lying in the grave waiting for a future

resurrection, nor as living in some distant land singing hymns in loveless forgetfulness of those they loved on earth. I think of them as a great cloud of witnesses looking on to see how we run the race that is set before us, grieved in our failures, glad in our triumphs.

"I believe that I have learned one secret of happiness. We live in the past and in the future. We live, therefore, in our memory and in our anticipation. . . . I allow myself only to anticipate evil that I may avoid it if it is avoidable or, if it is unavoidable, may meet it with wisdom and courage.

"And I look forward to the Great Adventure, which now cannot be far off, with awe, but not apprehension. I enjoy my work, my home, my friends, my life. I shall be sorry to part with them. But always I have stood in the bow looking forward with hopeful anticipation to the life before me. When the time comes for my embarkation and the ropes are cast off and I put out to sea, I think I shall still be standing in the bow and still looking forward with eager curiosity and glad hopefulness to the new world which the unknown voyage will bring me."

Disciples Table Talk

How the Lincoln, Neb., First Church Brotherhood Works.

The Berean Brotherhood, of First church, Lincoln, Neb., announces a splendid program of that organization for the year. The plans include a monthly supper for the men, after which each evening there will be an address on some vital topic by a good speaker. The series as so far arranged is as follows: The December meeting will occur this week, at which time N. Z. Snell will address the Brotherhood on the subject: "The Community's Responsibility to the Poor." Mr. Snell is president of the Charity Organization of Lincoln. The January meeting will be addressed by Superintendent Fred Hunter of Lincoln's schools, on the subject: "The Public Schools of Lincoln." There will be lantern slides at this lecture illustrating the school system of the city. At the February meeting the address will be on the subject: "The Student and the Down Town Church," and it is expected that the speaker will be C. H. Combs, pastor of Independence Boulevard church, Kansas City. F. M. Coffey, State Labor Commissioner, will address the March meeting on "Labor Problems." In April the meeting will be addressed by Sarka Hrbkova, head of the Slavic Department of the State University, and the subject will be: "The Contribution of the Immigrant." Mayor C. W. Bryan and others will address the May meeting on the subject: "The Prohibitory Amendment."

Earle Wilfley in Notable Success at Washington, D. C.

Earle Wilfley has just completed his fifth year as pastor of Vermont Ave. church, Washington, D. C. By request, he preached on the anniversary Sunday from the texts of the sermons he delivered five years ago. During his leadership the church membership has grown, the Sunday-school house has been refurbished, 80 per cent of the church mortgage has been paid, and the Sunday-school has increased so that more room is being sought for it. Mr. Wilfley has begun a series of lectures in conjunction with the weekly prayer-meeting, the first dealing with "The Bible and Criticism." During the winter he will deliver a course of lectures at the Y. M. C. A. on the Passion Play, Yellowstone Park, and various European countries.

Kansas City Church Has Young Men's Prayer Circle.

R. H. Heicke, new pastor at Grandview church, Kansas City, Kan., writes that a prayer circle of young men is one of the inspirational features of the work there. Mr. Heicke came to Grandview from Quindaro Blvd. church, Kansas City, and on his first Sunday in the new field eighteen persons took membership with the church. A revival is now in progress. A membership attendance campaign was promoted last week. The Bible-school has increased 25 per cent.

More Every Member Canvass Results.

The North Tonawanda, N. Y., church of which Geo. H. Brown is pastor, promoted an every member canvass recently, and increased the number of givers 66 2-3 per cent. The men are enthusiastic. This church and Sunday-school sent 100 cans of fruit and jelly and four bushels of apples to Haven's Home for the aged on Thanksgiving Day.

Cleveland Pastor Goes to New York City.

O. L. Hull, has closed a five-year pastorate with the Glenville church, Cleveland, to take charge of the work of Second church, New York City. During his ministry at Glenville the church became a living link in the Foreign Society and increased all missionary offerings. Over \$2,500 was spent on improvements, a debt of \$260 cared for, and

all organizations left with money in the treasuries. Over 350 were received into the church. Four meetings were held elsewhere. Mr. Hull served the Twentieth District of the Ohio Christian Missionary Society as secretary and president; the Ministerial association as secretary and vice-president; and the Cuyahoga Sunday-school Association as Superintendent of Evangelism for two years. Glenville Bible-school was completely organized and all missionary gifts more than trebled, the average attendance more than doubled. Mr. Hull's resignation as pastor was rejected and an effort was made to induce him to accept a call to remain, but Mr. Hull felt that it was his duty to accept the opportunities which the New York field affords.

Sunday-school Classes Build Community Houses.

A community house has been erected by each of the classes of young ladies of North Tonawanda Sunday-school, the Community Circle and Hope Circle. Frank A. Higgins,

C.S. Medbury Again on "Preparedness"

In a recent sermon on "National Exaltation" at University Church, Des Moines, C.S. Medbury again asserted the propaganda of national preparedness as now being conducted from Washington and throughout the nation, not from a basis of peace at any price, but from the standpoint of a preparedness for a greater life, for world power through righteousness, for the manly struggle with problems that are mighty rather than for the "meaningless and indecisive childishness of war."

In voicing his opposition to what he conceived to be an unfair manner of presenting the issue of national defense to the American people, the speaker quoted the Lincoln declaration that our dangers were from within and not without. The warning of Washington against entangling alliances was also repeated in the course of the address.

Land of Opportunity.

"Emerson," said Mr. Medbury, "once called America the land of opportunity. In a wonderful way that is true today. Israel of old was hardly more the repository of the will of God than America today. It is surely patriotic—splendidly patriotic—to call the home land to discharge its obligation."

"What is the preparedness for which appeal is being made?" the speaker asked. "No shrewder choice of word was ever made. No one is pleading for unpreparedness. The issue is not fairly stated. In fact it is between these two positions of the men who want a tremendous increase of our military establishment and those who believe that our present expenditure of a quarter billion dollars is sufficient. No one anywhere, so far as I know, is now urging disarmament, though multitudes believe that disarmament is a possibility of not far distant years. On the one hand is a committal to a military policy. On the other is a protest against such a policy. This is the real issue. It is an issue for the future as to the fundamental dependence of this Christian nation."

"On the other hand is an effort to stampede our patriotism into war measures, taking advantage of the world's unrest to make men feel there is a special peril. On the other hand is the effort to steady our citizenship to remember that if we ever need or should need more military establishment that need is certainly not now when war has already laid its devastating and desolating hand upon every nation of Europe."

"But the unfairness of the common

pastor, is closing the sixth year of his work there, and writes that a lot has recently been purchased for \$1,000 looking to a future enlargement of the church home. The building has been redecorated and otherwise improved.

Forward Steps at Central, Peoria, Ill.

Miss Allena Grafton, general secretary for the C. W. B. M., gave a splendid address Sunday morning, Dec. 5, in Peoria, Ill., Central church. Besides a good offering for the work, six persons became life members of the C. W. B. M. at this service. Work in Peoria is reported to be flourishing in all departments, with additions at nearly all of the regular services. Eighty-eight persons have been added since February. Work on the new \$65,500 building is progressing rapidly, and will be completed by May 1.

Mr. Scoville's Work at Jefferson City, Mo.

Since the beginning of the Scoville union evangelistic campaign at Jefferson City, Mo., the membership of the Christian church and Sunday-school has increased by several hundred. This increase has been due in a great measure to the efforts of the pastor, A. R. Liverett, who has labored heroically to make the revival a success. He has spared neither time nor energy. The feature of this

statement of the issue may be made even more apparent. The advocates of 'preparedness for defense' are really looking far beyond that. But 'defense' is a word to conjure with."

Assails Defense Day.

Advancing to the front of the platform with printed appeals for Belgium in each hand, Mr. Medbury continued: "Yet we are asked to display our flags on the day of the opening of congress—not for 'Military America day,' not for the 'greatest of armies or navies,' but for the 'Defense day!'" The call to the flag to which we should respond is a nation exalted in righteousness. "America's outstanding opportunity—her possible exaltation—is not in an army and navy sufficient to cope with all the world powers, but in unselfishness, in purity of motive, the command of character; not in maintenance of rights, with lines jealously drawn, but in constant advocacy of right; not in dependence upon machinery of war, the tragic failure of which is the big lesson of today, but in dependence upon greatness of life wrought out in the fear of God."

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Men and Millions at Canton, Mo.

Henry G. Burgess, pastor at Canton, Mo., writes under date of November 29, concerning the visit of the Men and Millions leaders at Canton, Mo.: "The Men and Millions team has just visited Canton. It was a visit invaluable to this church. The visit of that team brought a spiritual power and vision absolutely unprecedented in the history of our church. They have given us a program big enough to last for years. They have also created in the hearts of our people a desire to carry out that program. While this is the second year of the Every Member Canvass in this church, yet the second year will be far more efficient than it ever could have been without the instruction of these men. We commence our preparation for the Every Member Canvass at once. Nine of our young people volunteered for the Foreign Field."

BRIEF NEWS NOTES.

—The Lyon St. church, Grand Rapids, Mich., of which W. V. Nelson is pastor, has taken the name "The First Christian Church."

—An enthusiastic brotherhood has been formed in the church at Greeley, Colo., where Rev. C. J. Miller is pastor.

—A new member of Broadway church, Los Angeles, is Mrs. Temo Fitzsimmons, wife of "Bob" Fitzsimmons, of pugilistic fame. About January 1 Mrs. Fitzsimmons says she will make a tour of the Pacific Coast, preaching the cause of temperance.

—S. M. Cooper, of Los Angeles, recently addressed the Southern California Ministerial Association on "The Preacher as Viewed by the Pew."

—On November 30, First church, Jacksonville, Fla., extended to J. T. Boone a reception, in recognition of his entering upon his eighteenth year as pastor of that congregation.

—Herbert Yenell will begin the new year with a two weeks' series of decision meetings at Memorial church, Chicago, of which Herbert L. Willett is pastor.

CALLS.

Asa McDaniel, to Rensselaer, Ind. Has begun work.

W. M. Baker, Keokuk, to Marshalltown, Ia. Begins work Jan. 1.

Claris Yenell to Arnold's Creek, Mt. Pleasant and Ashley, W. Va. Present address, Bethany, W. Va.

Lee Tinsley, to N. Salem, Ind. Has begun work.

Ellis Purlee, to Sacramento, Cal. Will begin work Jan. 1.

J. W. Jenkins, to Klamath Falls, Ore. Accepts.

John W. Hall, to French Lick, Ind. Has begun work.

RESIGNATIONS.

Frank M. Dowling, Fullerton, Cal.
Frank Talmage, Roswell, N. M.
W. E. Goings, Wann, Neb.
Wallace R. Bacon, Richland Center, Wis.
Thos. R. Rust, North Vernon, Ind.
Sumner T. Martin, Nowata, Okla., will enter evangelistic field.

EVANGELISTIC MEETINGS.

Moline, Ill., J. A. Barnett, evangelist; L. J. Blackman and wife, of Kendallville, Ind., leading in song; tabernacle erected in a day by forty men; 62; closed after five and one-half weeks.

Salina, Kan., C. R. L. Vawter, evangelist; 122; to close Dec. 12.

Clearwater, Kan., E. F. Gasaway, pastor; J. N. Crutcher, evangelist.

Beardstown, Ill., G. W. Morton, pastor;

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F. B. Thomas, evangelist; 75; continues.

Des Moines, Ia., Capital Hill, Chas. S. Earley, evangelist; will begin Jan. 2.

Mackinaw, Ill., S. W. Crabtree, evangelist; C. M. Howe and wife, singing.

Elwood, Ind., Robt. Sellers, pastor; Wilhite and Shawl, evangelists; 450; closed.

University Place, Des Moines, C. S. Medbury, pastor; W. T. Brooks and the Brooks will hold meeting in January.

Lee Fergusson, in connection with orcharding at the City View Gardens, Prosser, Wash., has been ministering to the church at Prosser for eight years. On Dec. 5 he dedicated a new \$2,800 church home, free

from debt, and in addition raised sufficient additional cash to purchase a piano and hymn books.

—The sympathy of the brotherhood goes out to William A. Fite, pastor at Ashland, Ky., in the sorrow which has befallen his home. His only boy, six years of age, died from burning on November 28. The funeral services were conducted by L. J. Marshall at Independence, Mo., on November 30.

—The Streator, Ill., congregation lost their church home by fire on November 28. They owed \$1,100 on the destroyed building and had only \$5,000 insurance. B. W. Tate, pastor at Streator, announces they will rebuild at once.

Eureka College News Notes

President H. O. Pritchard has returned to Eureka after a three-weeks' campaign with the Men and Millions team in Missouri. He reports excellent progress and an optimistic outlook for success in this field.

Eureka College students have been fortunate in having the opportunity to hear Dr. Winfield Scott Hall, of Northwestern University, Evanston, Ill., deliver four addresses. The visit of Dr. Hall was obtained under the auspices of the Y. M. C. A.

Prof. J. Lawrence Erb, of the University of Illinois, gave a lecture at Eureka on "Hymnology." In November, Prof. Clarence Eldam, of Eureka College, gave a piano recital at Urbana. Arrangements are being made to secure the University orchestra for the spring festival.

The Eureka football team closed the football season by defeating the Canton Christian University eleven, at Canton. The game

was witnessed by members of the Men and Millions Team.

On Dec. 7, Dr. Charles R. Brown, Dean of the Yale School of Religion, visited Eureka, and made an address to the students at chapel. Dr. Brown and members of the Eureka faculty were entertained at breakfast at the home of President Pritchard. Dr. Brown is especially interested in Eureka because of the strong men that school has sent to Yale.

The opening of the new \$30,000 gymnasium will probably take place the first week in January. An excellent program has been arranged, which will consist of a band concert, play, basketball game and a contest among the literary societies. The dedication services will probably be conducted Thursday night of that week by members of the Men and Millions Team.

J. Wallace Bradley, Correspondent.

Disciples Go Forward in New York

New York is rightly called the Empire State. It is an empire with a population of ten millions, which is increasing at the rate of 300,000 a year.

It is the Empire State as the open gate to Europe, receiving immigrants more than twice the number of all other ports combined.

In this vast empire the Disciples of Christ have fifty-seven churches; one out of each 1,100 of its population is a member of one of our churches.

There are forty counties in which we have no church; thirty-four cities of more than 10,000 without a church of Christ. In the large centers of Albany, Schenectady, Utica, Binghamton we are not represented.

When one leaves the last one of our churches in New York City he rides 150 miles before he passes the door of another

church. In this Empire of opportunities the New York Christian Missionary Society has just completed a State Campaign, visiting each and every church. Mrs. Laura Gerould Craig, C. W. B. M. Secretary and C. A. Brady, State Secretary with the assistance of several pastors carried on this work. The visit has stimulated interest and co-operation on the part of the churches and their members in the State work. The New York Christian Missionary Society owes a great debt of gratitude to the American Christian Missionary Society and to the Christian Woman's Board of Missions, who during the past years have made generous apportionments for the work of the Empire State. The Disciples of New York will endeavor in a larger way, by their own efforts and sacrifices, manifest to these organizations their appreciation of the assistance that has been given.

"The Conquest"

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the State Board plans: First, a State-wide financial campaign for the purpose of enlarging the work and entering Albany, the State capitol.

Secondly: An annual campaign of state interests visiting each and every church.

Third: The gathering together in the 1916 State Convention at Wellsville, the largest numbers and representatives of our churches the state has ever had. This convention is to be followed by the School of Methods under the auspices of the Bible department, of the American Christian Missionary Society.

M. M. Amunson,

Pres. N. Y. Christian Missionary Society,
388 St. John's Place, Brooklyn, N. Y.

NOTES FROM THE FOREIGN SOCIETY.

Miss Kate V. Johnson of Tokyo, Japan, says: "I have just returned from an evangelistic trip of three weeks, and the progress of the work has strengthened my faith and opened my eyes. An old farmer up in Sakata walked ten miles to attend our meetings. That old farmer and all his family are Christians. He told of the meeting he had attended 27 years ago. It was held in the theatre building in Sakata, and C. E. Garst and his wife and another were the speakers. The farmer had forgotten the speaker but he remembered the speech and repeated much of it to me! Imagine, if you can, how my heart leaped when I listened to the message which I had given that man twenty-seven years before."

Dr. Frymire of Lotumbe, Africa, writes that he gave 1,209 treatments during August, and that he is busily engaged in making bricks and getting other material ready for the hospital. Lotumbe is a remote station, and the natives have been taught to make bricks, a perfectly new process for them. The timber for the hospital must be secured from the forest and sawn by hand. Most of the wood is of mahogany. It is the most durable and cheapest timber to be found.

E. A. Johnston of Longa, Africa, writes of their 60 miles journey in a dugout canoe with their small baby, a month old, as they traveled from Lotumbe, where the baby was born, back to their mission station at Longa. He writes that a white baby is a real event in Congo land and causes no small stir among the people. This was the first white baby ever born on the Mombaya River.

A letter from W. R. Holder indicates that there were twenty-one missionaries on board his steamer from England to the Congo. These were all Protestant workers, sent out by English and Scandinavian Societies. The sacrifices of the war are a challenge to the Christian people in England to do even greater things for missions than before. In spite of the terrific cost in men and money in the world conflict, few of the missionary societies have gone behind with their receipts. The appeals have been heroic and the response no less so.

H. C. Holbrook and A. F. Hensley, of Africa, and C. E. Robinson and M. B. Madden of Japan, who are home on furlough, are helping in the missionary rallies. A deep interest is already manifest and the team leaders report a larger attendance than in former years.

Secretary F. M. Rains recently attended a series of seven State missionary conventions in the Southland. He reports appreciative audiences and a growing interest on all missionary lines.

—S. J. Corey, Sec'y.

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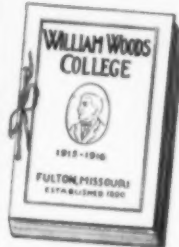
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